THE Great MERCY and POWER OF GOD, IN Succouring the *TEMPTED*; Wonderfully Manifested IN THE CASE OF Edward Millard,

Of *Langport* in the County of *Somerset*.

Recollected and written by Himself; AND

Published for a Memorial to the Glory of GOD, and the Benefit and Instruction of all those who may Labour under the like Temptations.

For in that he himself hath Suffer'd, being tempted, he is able to Succour them that are tempted. Heb. c. 2. v. 18.

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TO THE READER.

WHEN the Lord had looked upon the miserable wretched Condition of that Man that was possessed of the Legion of Devils, and in great mercy cast out those furious malicious and envious Spirits; He prayed Jesus, that he might be with him. Howbeit Jesus suffered him not, but said unto him, go home to thy Friends, and tell how great Things the Lord has done for thee, and hath had Compassion on thee. The Man accordingly obeyed the Word of the Lord; he departed, and began to publish how great Things, Jesus had done for him. Upon which Report, all that heard it marvelled at such a strange uncommom and wonderful Thing that was come to pass in him. Mark. 5.

This was a Thing greatly to be wondred at indeed, that one Man should have so many Thousands of Devils residing in him, when one single Devil hath strength and malice enough to destroy all Mankind, if God should but permit him; as he did the Children of Job. But a greater Wonder was it, to hear those Devils should be cast out in a Moment, and that only by a words speaking; and the Man presently recovered, and in his right Mind, and to become a Publisher and Preacher of the Love, Mercy, and Power of God towards him. But the Lord is a God working Wonders, he doth great Things past finding out, and Wonders without Number, which Man understandeth not. For if the Works of God were such, as might be sought out by Man, They could not be called wonderful.

46-12.17-1004

This

This is what I have here undertaken to publish and make known to the World; namely, to tell you, with the Man possessed of the Legion, how great Things the Lord hath done with me, and for me, and to set before you an Example both of the Justice and Mercy of God, when the Lord doth any Extraordinary Work, whether it be in Judgment, or Mercy, he commonly doth it in the sight of some Spectators: Or else commandeth, or causeth some way, or other, by his Providence, the very Persons upon whom he worketh that Work, to make it known. Thus Cain, Saul *and* Judas, *were forced to confess their Sin and Punishment.* David *confessed his Sin, and the Goodness and Mercy of God towards him.* St. Paul *did the same. The miracles that* Moses *and our* Saviour *wrought were before the Multitude, that so the Fame thereof might be spread abroad, and serve as a Warning-Peice, and an Example to others.*

By this Means the Profane and Unbelieving are forewarned of the Judgments of God, that will sooner or later overtake them, if they continue in their Rebellion, and Unbelief; and so are left the more inexcusable, when their Destruction cometh upon them. And also the Godly are hereby instructed, strengthned, and supported under their heavy Burdens. When they hear of the great Temptations, and fiery Trials, that others have been under, and how that the Lord, at last, hath shewed mercy on them, They then think their Condition not to be Remediless, and from hence encourage themselves, to bear up with Patience under their Afflictions; hoping to find the like Mercy in time, Although they wait long for it: For that God whose Power is Infinite, whose Wisdom and Knowledge are Great and Deep, whose Judgments are Unsearchable, and his Ways past finding out, hath not despised nor abhorred the Affliction of the Afflicted, neither hath he hid his Face from him (in utter Displeasure) *but when he cryed unto him he heard.* Psal. 22. 24.

To the READER.

The Works of JEHOVAH *are Great, Wonderful and Glorious, and ſo great that the* Pſalmiſt, 106. 2. ſaith, none can utter his mighty Acts, nor ſhew forth all his Praiſe. *But of all his Works, none are greater, and more wonderful, than thoſe he worketh for and upon the Spirits and Souls of Men. An Inſtance of which, you will find in theſe enſuing Lines, manifeſted in me, in a very Strange, wonderful and ſingular manner.*

The World being a middle State between Heaven and Hell, as long as we live in it, we had need continually ſtand upon our Watch. Our Life is a Warfare, and is compared to Running, Striving, and to Fighting, and Wreſtling. The Enemies that Fight againſt us, are Spiritual, and their Temptations and Aſſaults, fiery Darts, by Reaſon of which we are ſubject to many Dangers, every Moment. Therefore for the Honour of our God, and our own ſafety; Let us Remember to Watch, and Pray, that we enter not into Temptation; and labour to be well Armed with good Armour to defend us, that we be not overcome, by theſe ſpiritual Enemies, in the Day of Trial.

The

The Case of *Edward Millard*, &c.

ABOUT the Year of our Lord, 1700, I was taken in great Indisposition of Mind, concerning my future State; which Affliction prevailed more and more over me, until at length, I was almost swallowed up in final Despair, and so I continued upwards of three Years, like a living Man in *Hell*, captivated under most foul and blasphemous Temptations of the *Devil*; full of Trouble and Torment; with very little or no Sleep, Ease, or Cessation from Misery. And even to this present Writing, at Times, this Affliction, like an untimely Fever, returns with great Force and Violence upon me. Wo is me! for my Hurt; the Wound that I have received is grievous; truly it is a daily Grief to my Soul; but I must bear it until God shall defeat the Malice of my Spiritual Enemies, and remove it from me.

The Nature of this Affliction is such, that I cannot describe it with Tongue, or Pen, as I have felt it. For an awakned Apprehension of the just desert and punishment of Sin is no Bodily Malady, but it is in the Mind it self; and therefore it is sharp, insupportable, and unutterable, according to that of the Wise Man, *Prov.* 18. 14. *A wounded Spirit who can bear?* And as I cannot define the Nature of it, so it is impossible to give you a particular Account of all the Passages of my Life, in this tempted State; so that I shall only, at present, give you a short Hint of it, and then leave you to judge of the nature of a wounded Spirit, by what I have here declar'd.

The

The Riſe and Occaſion of this Affliction and Temptation was twofold.

First, It began very early in my Childhood; In my younger and tender Age, I was often ſeized with great Fears, eſpecially by Night; I have been terrified with the Thoughts of *Devils*, and wicked Spirits, that I was afraid to go in the Dark, or lie in Bed by my ſelf. But moſt Children are naturally under ſuch Fears as theſe.

About the fifteenth or ſixteenth Year of my Age, and ſo forwards, thoſe Fears greatly increaſed, that I often dreaded what would become of me after Death; which Fears proceeded from a Senſe of the Guilt of Sin, that my Conſcience accuſed me of. But altho' my Conſcience often accuſed me when I did Evil, yet I knew not the Evil of Sin. I had ſome dark Notions of a God, and did believe that there was ſuch an Almighty Being. I alſo believed that there was a Devil, a Heaven, and a Hell; and I did believe that God ſaw me, and knew all my Sins, and would, at laſt, caſt me into Hell for them, if I did not repent and amend. But all this while I knew not God in his Word; nor by his Attributes, much leſs by his Spirit. My Education was very mean, that I could ſcarce read a Chapter in the Bible; for which Cauſe my mind was ſo over-clouded with groſs Ignorance, that I had but little elſe to Walk by, but the Light of natural Conſcience; and altho' that often reproved me for Sin, yet I knew not how, nor in what manner to amend. And being thus ignorant of my Duty both to God and Man, I became an eaſie Prey to the Devil, His Rule and Dominion being properly and principally over the Ignorant. *Epheſ.* 2. 2, 3.

Secondly, Theſe Fears, and Temptations increaſed, and grew ſtronger by the Breach of Vows, which I raſhly and fooliſhly made under Convictions. For being ignorant of God's Word, and ſo conſequently of that Religion that is due unto Him, I had no other way to ſtop the Mouth of Conſcience, and allay thoſe Fears

and

and Terrors, I was often under, but to Vow and Promise never to do such and such a Thing again. But these Resolutions not being grounded upon a firm Bottom; and having neither Knowledge, Faith, or Hope, to guide and direct me to God, for the imploring his assisting Grace to enable me to perform these Promises; therefore, after my Fears were over, those good Purposes vanished away like the Morning Dew, and I often returned to my old Sins, again. These are the only Causes that I know of, why this Affliction is come upon me; next to this I must ascribe it to the Will of God, which I look upon to be the highest Cause of all, who in Justice hath afflicted me for my Sins, in order to bring me to the better Knowledge of his Truth.

I continued in that gross ignorant State, sometimes Repenting and Promising new Obedience, and then again returning to Sin, like a Dog to his Vomit, until I was near Three and Twenty Years of Age; about which time the Spirit of the Lord strove mightly with me, with many Blessed Motions and Perswasions to leave my Sins; These sweet Breathings of God's Holy Spirit, followed me very close, until I was prevailed upon to yeild Obedience to it. Whereupon those scales of Ignorance were taken off from the Eyes of my Mind, and my understanding was inlightned, That I came to know, and believe the Scriptures to be the Word of God, by the Grace, Wisdom, Power, and Authority of them; by which I was brought to see my lost Condition, and that Damnation that waited for me, if I died in that State.

I then began to be in earnest, in seeking after God, and the Things of another World; I forsook my old Companions, and denied my self all my former sensual Pleasures; and betook my self to Holy Duties, both Publick and Private. And one Night being greatly oppress'd with Fear and Guilt, I had in an Instant, my Sins presented before the Eyes of my Mind, in a very gastly and terrible Manner, as if they had been written

written out in great Letters, and ſpread before me in a Roll, or Book: Whereupon I ſtrove mightily with the Lord in Prayer, imploring his Mercy, and craving Pardon; and after I had ſpent ſome time in that miſerable Plight, I felt my hard Heart to melt within me, and diſſolve into Tears, and was become ſoft and tender; inſomuch that I greatly bewail'd my Ingratitude in ſinning againſt ſo Good, ſo Gracious, and Loving a God; and the Lord was intreated, and gave me that inward ſatisfation, that he would Pardon my Sins, and receive me to his Mercy.

Yet after all this, I ſtill remained under a great and dangerous Errour, for which Cauſe *Satan* ſoon undermined me. For I being ignorant of the Terms of Salvation, and the Covenant of Grace by *Jeſus Chriſt*, thought, that Heaven was to be obtained only by the Works of the Law. Now my Faith and Hope, being grounded upon a miſtaken and falſe Opinion in truſting only to a Legal Righteouſneſs, I vowed (*moſt dangerouſly*) never to commit the leaſt Sin while I lived; vainly thinking, that it had been in my Power perfectly to keep the Law of God. The Lord open the Eyes of all thoſe that are of this dangerous Perſwaſion, and convince them before it be too late.

There was ſcarce any thing that I thought to be my Duty, but I ſhould Preſently bind my ſelf, to do, or not to do, ſuch or ſuch a thing, although the word of God had not enjoyned ſuch or ſuch a thing to be done, or not to be done? andyet after all this, I was ſo ſtrongly bewitched by the Inticement of evil Company, to do thoſe things, which ought not to be done, in Drinking more than was needfull, contrary to the Terms of Covenant: This was it that gave the firſt wound to my Conſcience and made way for greater Evils. And ſince I have found to my Sorrow, that there is no living in this World without Sin.

By being thus over much Righteous, I was ſoon bereaved of all Righteouſneſs; when I thought, that I had been Rich, and increaſed in Goods, and needed nothing

thing; *Then saw I my self wretched, and miserable, and poor, and blind, and naked, but knew it not before,* Rev. 3. 17. God can tell how to abase the Pride of Man, and quickly make all his Thoughts to perish. For as an House cannot stand long that hath not a sure firm Foundation to support it: So no more can that Professor stand in the hour of Temptation, whose Faith and Principles are not grounded upon a certain Knowledge of God's Word, because, *he that knows not God's Will, can neither believe it, nor do it.* Mat. 13.

Satan having so far supplanted and beguiled me, as to draw me into that horrid Sin of violating my Promises, and breaking my Vows, by God's just Permission, obtained further Leave and Power over me, which he exercised to the full; and so quickly found out another Snare, to entrap me in, and that was by raising up Strife and Discord betwixt me and my Wife; which Contention grew higher and higher, until at length, I broke forth into Anger and Passion; whereupon the *Devil* took the present Opportunity, and darted a most foul and blasphemous Thought into me, to curse the Blood of Christ. This horrid Blasphemy came with such suddenness, Power and Vehemency upon me, that it made a strange alteration within, and put both Soul and Body in Fear and Trembling, that I had scarce Power to contain my self, or bear up under it.

This impious and abominable *Temptation* was the first of *Satan*'s fiery Darts that wounded me; not but that this Archer had shot several Darts at me before, which I still kept off from entring within, but this came with such a sudden Surprize, that I could not be advised; of it I could not Ward against it, nor withstand it: This Dart wounded my Soul to the Quick, the Poison and Venom of it proved so Mortal, that I could never recover a perfect Cure to this Day. This was the dreadful beginning of those floods of Temptation, that shortly afterwards came upon me with an irresistible Power; for it came with such Violence, that it filled me with terror and anguish of Mind, which kept daily

increaſing, and from that Time forward, multitudes of wicked Thoughts continually crouded in upon me with great Force, that I could by no Means withſtand nor ſhake them off. What Hopes and Comfort I formerly had, were all fled from me, and Darkneſs and Horrour ſeized my Soul, ſo that I was become Odious to my Self, and went up and down bemoaning my ruful State.

Being ſo far plunged into the Deep, I began to Deſpair, for God had hid his Face from me, and the Enemy renewed his Forces againſt me: One Deep called to another, and the violent Waves of Temptation beat vehemently upon me, tempting me to curſe every Thing that was Sacred. No Reſt could I find Day or Night, nor Hope or Comfort in any Duty. I was then in a Wilderneſs of Doubts and Fears, and the *Devil* often ſuggeſting to me, that it was but in vain to Repent or Pray any longer: The Reaſon he urged for it was, becauſe I had already broken my Promiſes, therefore God had caſt me off. By theſe cunning Pleadings of *Satan*, and my Conſcience accuſing me of many Relapſes, I thought it in vain indeed; and ſo began to give up my Hopes of the Mercy and Love of God towards me. And being more prone to believe the Suggeſtions of the *Devil*, than the ſure Word of God, (which is always the Nature of a wounded Spirit ſo to do) I yielded that the Lord in Juſtice had cut me off from his Mercy for ever; ſo that all the Comfort that I could find, was to lament the loſs of God, and that bleſſed Kingdom, which once I had great Hopes to obtain.

So far my Miſtery was great, and ſo great, that I thought my Condition to be alone and ſingular from all other Men: Yet a more terrible Cloud hung over my Head, and the Waters came roaring in, even to my Soul. For upon a time, as I was by my ſelf, putting up my Petitions to the Lord for Mercy. [I had only theſe two places of Scripture left that I could take any hold of for my Support. One was that in the third

Chapter

Chapter of the Prophet *Malachi*, 6. 6. Where the Lord comforted his Ancient People the *Jews*, by the immutability of his Nature, saying, *I am the Lord, I change not, therefore ye Sons of Jacob are not consumed.* The other was that of our Saviour to his Disciples, *Luke* 10. 19. Where he tells them, that he had *given them Power to tread on Serpents and Scorpions, and over all the power of the Enemy, and nothing should by any means hurt them.* Upon these two Promises, I endeavour'd to fasten my Hopes, and with great Difficulty strove to lay hold of them, and to perswade my self, that they were spoken for my Comfort in that tempted State; and therefore they belonged to me, which in due Time would be fulfilled. But O! the fearful and sudden Change of things that presently I felt. It was not above half an Hour after, that as I kept waking alone with my Eyes lifted up to Heaven, imploring for Mercy and Deliverance out of that wretched State, but] methought, I saw a Place opened in the Heavens, and the Lord looking down with Anger and Fury upon me, and at that Instant I felt, as it were, a Dart striken into my right Breast, and it rested in my left Side near my Heart, and there lay as heavy as Lead or Iron. Upon which my Body was enflamed all over with a scalding and burning Heat. My Heart was thereupon so hardned, that I could not Pray as I could aforetime. A very *Hell* was begun in my Soul, and a Thought strongly fixed within me, that I was Damned.

What that Dart, and strange burning was, I will leave to be determined until that Day, *when the Secrets of all Hearts shall be opened.* It was such as I cannot express the nature of it; and God grant that no other Person may ever experience the manner of it; for the Effects of it were fearful, it cut off all my Hopes at once, that I presently yielded that God had forsaken me, and given me over to the Power of the *Devil.* For I plainly felt that I was actually possessed that very Moment; not only one *Devil*, but many had gotten actual Possession within me, which filled my

Heart full of Hatred, Contempt, and Blaſphemy againſt God. That I was as a Man that had his Dwelling in *Hell* whilſt in this Life; continually burning both in Body and Mind, and haunted Night and Day with thouſands of moſt horrid Temptations to Blaſpheme, which I dare not here expreſs.

I was then like one that was wounded unto Death, even to Death Eternal, and ſo paſt recovery; for I look'd upon my ſelf to be utterly undone and damned for ever. The Miſery I was then under was intolerable, nothing would abide with me but Horror, Blaſphemy and Deſpair. Yet being exceeding Deſirous, if poſſible, to eaſe my burdned Mind, I made known my Condition to ſeveral Divines, which when they heard, they gave me the beſt Council they could for my Soul, and perſwaded me to ask the Advice of ſome learned Phyſician for my Body; ſuppoſing that I had been overcome with Blood, or Melancholly, which might be the Cauſe of thoſe ſtrange and fearful Effects.

And accordingly I applyed my ſelf to ſeveral Skilful Men, but never could meet with the Man that could tell me the Cauſe that effected this Thing; nor give me any Potion to put a ſtop to the raging Diſtemper of my Mind; and ſo conſequently they could not remove it from me. Neither indeed is it in the Power of the moſt acute Wits to do it. For as it is God that killeth, ſo it is he only that maketh alive; He woundeth and bindeth up; He bringeth Man to Deſtruction, and then ſaith, *Return ye Children of Men*, *Pſal.* 90. 3. Therefore in all Spiritual Maladies, the Lord Jeſus is the only Phyſician, and the Goſpel the ſole Antidote, and there is no other Balm in *Gilead*, that can cure the wounded Soul of Man.

I continued two or three Years in ſeeking to the Phyſicians for Help; ſometimes to one, and then to another, but in vain did I uſe many Medicines; For I could not be cured by them. Finding my ſelf to come ſhort of any Eaſe or Relief from Man, I applied my ſelf wholly to God, and was very frequent in ſearching the

Scriptures,

Scriptures, to ſee, if I could find any thing that would give Eaſe to my burdened Mind. But alas! in them I found as great a Diſappointment, as in the former; for if I did but look upon the Bible or attempt to meddle with that bleſſed Book, I ſhould have horrid Thoughts bolt in my Mind, to curſe it. If notwithſtanding the Violence of this Temptation, I did look into it by force, ſcarce a Curſe or Threatning could I meet with, but methought it pointed at me directly, ſo that by this means, my wound was made worſe. I was become as one that was Drunken, but not with Wine; I Staggerd, but not with ſtrong Drink; yea Spiritnally Drunken, that my Heart could meditate upon nothing, but *Wrath* and Terror.

Yet I ſtill endeavoured to fix my Mind on the Promiſes, eſpecially *Matth.* 12. 31, 32. Where our Saviour Saith, *that all manner of Sin and Blaſphemy ſhall be forgiven unto Men*; Oh! how would the next Words ſtrike me as dead a Stone, viz. *The Blaſphemy againſt the Holy Ghoſt ſhall never be forgiven unto Men; no not in this World, nor in the World to Come.* Surely thought I, I have committed this Sin, and therefore my State is hopeleſs. And that which confirmed this Fear within me, was the Words of our Saviour in the 44th. *and* 45th verſe in the ſame *Chapter*, where he deſcribes the fearful State of that Man, whom Satan takes poſſeſſion of the econd Time.

Beſides that of St. *Paul* in the 6th *and* 10th *Chapters* of the *Hebrews*, were terrible Places to me, which ſerved to compleat my Miſery, and knock off my Fingers from all the Promiſes of Life; inſomuch that I gave up my ſelf for loſt, looking daily for a fearfull Judgement to come. Surely I have found that to be a dreadful Truth in this Life, which the Apoſtle concludes thoſe terrible Treatnings with, namely, *That it is a fearfull thing to fall into the Hands of the Living God.* Theſe Scriptures and many others of the like Nature, which would be too tedious here to run over, were as ſo many Clogs and Weights to my poor trembling Soul preſſed down to the Depth of Miſery. For

For my Will was so wounded, that I had neither a Heart to believe, nor Power to repent; altho' had it been in my Power, I would have given a Thousand Worlds to obtain it. I was as one shut up to the Judgment to come, sealed with Hardness of Heart, and the dreadful Sentence of Damnation always with me; in the Sound of which, I went both Night and Day, for three Years Time and upwards; Continually haunted and tormented by the furies of Hell; I will not only say, casting monstrous Impieties into my Head, which in it self is a Burden grevious to be born, but raging also Blasphemously within, which makes the Burden intolerable.

I am very sensible of what I say in this Thing, having had great Experience in both; it is one thing to have wicked Thoughts cast into the Mind, from without, which is indeed a very troublesome and tormenting Thing, yet cannot such Thoughts hurt us, be they never so vile, unless we consent unto them; but then its clear another thing for the *Devil* to have actual *Possession* within us, as he had in them in our *Saviours* Time, *Wo unto them in whom the Devil hath gotten so great a Power*; Therefore keep him out while you may, for an after Remedy often comes too late. This I know was my very Case, for I plainly felt, that those envious Spirits had gotten their Habitation within. From within have I had Thousands of Blasphemies to rise up against God and that sometimes by way of Argument opposing and contradicting the premeditated Thoughts of my Heart; making answer to what I thought. Then again, I have been so rent and torn by them, in such a strange and extreme Manner, that I have roared and cryed aloud with the Vehemency of Pain, that I have felt to lie near my Heart. These things did so heighten and augment my Misery, that I often thought my condition as bad, or worse then the Devils.

Thus I walked up and down like a Man in Chains, within, filled with Wrath and Terrour; and without, my Body burning and scalding with fervent Heat, as if it had been kindled all over with Fire. The World looked

looked to me as Hell, and I like one in the midſt of Flames, captivated under the heavy Wrath and Vengeance of God, that was continually purſuing me.

And as I was in that tortured Miſery, burning as it were upon a Grid-iron, both in Body and Mind; at a certain Time, being alone by my ſelf grapling with theſe Principalities and Powers, and condoling my confuſed State, there was in a Moment preſented before my Imagination, whole Armies of Devils, in ſuch a way and manner, as If I had ſeen them with my Bodily Eyes; not that I actually ſaw them, and yet it was ſo powerful upon me, as if it had been a real *Apparition*. Theſe furious Spirits raged moſt deſperately at me, like ſo many roaring Lions and mad Dogs, ſtriving to catch hold of me, and I on the other Hand endeavoured with all the might and Power I had to reſiſt, and keep my ſelf from them, Praying and Putting up my Petitions unto the Lord, for Strength and Power to ſtand againſt them. In this firey Combate, I had hard Work to bear up under thoſe Floods of Temptations that over-whelmed me; for the more I ſtrove againſt them, the more they rebounded upon me, that I was like to a Man, that is beſet round with ſeveral Swarms of *Bees*, the more he drives them away, the more he is ſtinged with them.

In this manner, I have been often diſtracted, and terrified, when I have been in the Act of Prayer, that upon the very delivering of my Words, a multidute of moſt vile Temptations have been pour'd upon me, to curſe the *Holy Ghoſt*, and to curſe *Chriſt*, and call him ſome odious Name; and that with ſuch Power and Importunity ſhould I be urged to it, that it hath interrupted the very Words, I have been ſpeaking, and ſo confounded my Senſes, that I have been juſt going to blaſpheme, inſtead of praying.

When I have been preſſed down under the Burden of ſuch Temptations, Ihave taken both my Fiſts, and beaten my Head, as faſt as ever I could, one blow after another; and crying out through Anguiſh of Spirit,

begging

begging the Lord to damn me, and caſt me into Hell, rather than permit ſuch horrid Blaſphemies to get Dominion over me. The extreme Torture that I have been put to at ſuch Times, would make me cry out aloud, roaring through the Bitterneſs of my Soul, and expoſtulate the matter with God after this Manner, ſaying, *Lord if thou wilt damn me, caſt me into* Hell *before I Sin any more againſt thee.* O Hell, rather than Sin! Hell rather than Sin! O ſuffer me not to Sin againſt thee. The Strength and Vehemency of Pain, and Miſery, that I was under, would extort ſuch Paſſionate Words, and Actions from me, that I ſhould again beat my ſelf ſo Revengefully, that had it not been for the great Mercy and Power of God in ſtaying my Hands, I had miſerably ended my Life at ſuch Times.

I was ſo over power'd in all Things by the Subtilty and Malice of the *Tempter*, that the very Word and Ordinances of God, became a Means to increaſe the Miſery and Torment of my Soul. So that there was no way, that I could find to eſcape from the Enemy and Avenger. For the Lord had delivered me into their Hands, from whom I was not able to riſe up. He ſent Fire into my Bones, and it prevailed againſt me. He ſpread a net for my Feet, and turn'd me back: He made me deſolate and faint all the Day, and the Enemy magnified himſelf againſt me. For theſe things, I wept; mine Eyes, mine Eyes continually run'd down with Water, becauſe the Comforter, that ſhould relieve my Souls, was far from me. My ſoul wept ſore in the Night, and my Tears were on my Cheeks; I ſpread forth my Hands, but there was none to comfort me. And is it nothing to you, all ye that paſs by, and hear my Complaint? Behold and ſee if there be any Sorrow, like unto my Sorrow, which is done unto me, *Wherewith the Lord has Afflicted me in the Day of his fierce Anger*, Lam. 1.

The Lord was ſo turn'd againſt me, that he made my Chain, under which I wept, and groan'd both Night and Day, crying out with *Job*, *Oh, that my Grief were throughly*

throughly weighed, and my Calamity laid in the Balance together! For now it would be heavier than the Sand of the Sea! Therefore my Words are ſwallowed up; I am ſo at a ſtand, that I want Words to expreſs the Miſery. For the Arrows of the Almighty are within me, the Poiſon whereof drinketh up my Spirit. The Terrours of God do ſet themſelves in Array againſt me. Theſe Arrows and Terrours of the Almighty, which I felt to lie ſo heavy upon my Heart, are far heavier than the Sand of the Sea, and doth more cruſh and preſs down my Soul, than all the Sand of the Sea could my Body For the Sand of the Sea, and this vaſt heavy Body, of Earth put together, are but light and eaſie Things, if compared to the Wrath and Anger of an offended God. The *6th. 7th,* and *10th. Chapters* of *Job.* The *88th.* and *102d. Pſalms,* were Places that ſo nearly touched my *Condition,* that I often bewail'd and lamented my unhappy and wretched State in them.

I continued upward of three Years in a moſt miſerable tortured Condition, and my Grief both Night and Day intolerable, but much worſe by Night than it was by Day. For being bereaved of my Sleep, I lay only in a Slumber, between Sleeping and Waking, that I was almoſt diſtracted for want of Natural Repoſe. For which Cauſe the Enemy got great Advantage of me, and terrified me with many frightful Dreams, and ſtrange Viſions, which ſo rackt and tormented me, and filled me with Horrour and Deſpair, that I was like a Man in actual Poſſeſſion of Hell Torments

And by Day I was driven as with a Tempeſt, and ſtrange *Bulls* of *Baſan* beſet me round, they gaped upon me with their Mouths, like ſo many ramping and roaring Lions, ready to devour me. *Pſal.* 22. 12, 13. *They ſtrove on one Hand, like ſo many firey Serpents to ſting me to Death.* And I ſtrove on the other Hand to keep my ſelf from them: until at length by their continual Aſſaults, I was quite tired out. For I was ſo hard put to it through the Vehemency of Temptation, that I

have often made Motions with my Hands and Fists, sometimes striking one Way, and then pushing another Way as a Man would do to keep off his Enemy that opposed him; and this I have done, lest through the Importunity of the *Tempter*, I should blaspheme before I was aware of it.

At such Times I have used Arguments, and entered into Parley with the Devil, and then grinding my Teeth with great Fury and Indignation, as if I had been actually fighting with that foul Fiend, as two mortal Enemies, striving together, the one to take away the others Life.

Thus was I surrounded by Principalities and Powers, who greedily thirsted after the Blood of my Soul. But although God bore long with me, and suffered them to Triumph for a Time, yet at length did God arise, and began to scatter his *Enemies*, and they that hated him were forc'd to fly before him. For when the Time was come in which the Lord was pleased to begin to turn my Captivity; as I was looking into the fiftieth *Psalm*, and fixing mine Eyes upon these Words, *Gather my Saints together, those that have made a Covenant with me*; it seemed to me, that they were spoken to me in particular, And I thought within my self, that I was one of them, whom the Lord would yet gather. This was a small Touch, but it did not abide with me; for I continued in the same Conflict a long Time after sighing and crying out, *Lord dispossess* Satan, *Lord break open my hard Heart. O break open these Gates of* Brass, *and cut the Bars of* Iron *in sunder.* Psal. 107. 16

I still continued in seeking and searching the Scriptures with a Sorrowful and heavy Heart, to see if I could find any thing to catch hold of, to lean my weary Soul upon And looking into the Gospel Book of *Isaiah*, The Lord was pleased in my great Misery, to give a further Discovery of his unchangeable Love towards me, in that glorious Promise, contained in the fifty fourth *Chapter* of that Book, which throughout is full of Divine and Consolatory Promises to the Afflicted; but

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that which took Effect in my Heart, was from the ſixth Verſe to the Eleventh. Theſe Words made ſuch an Impreſſion in my Heart, that I began to feel a Calm within, and a ſecret Hope ſprang up, which begat ſuch a Faith within me, as to believe, that God loved me ſtill, and that he had not taken his Mercy utterly from me, as I feared.

After I had gotten ſome Sparks of Hope kindled in my Soul, I conſidered the ſixth and tenth Chapters of the *Hebrews*, which were the chiefeſt Bars and Bolts that kept me off from laying hold on the Promiſes of Life and Salvation by Jeſus Chriſt: eſpecially theſe Words; *There remaineth no more Sacrifice for Sin, but certain fearful looking for of Judgment, and fiery Indignation, which ſhall devour the Adverſaries*; when I look'd upon thoſe Places, my Heart would ſink like a Stone within me, and all the Glorious Promiſes of the Goſpel became, as bitter as Gall, and Wormwood to my Soul, to ſee ſuch Glorious Things contained in them, but not the leaſt Dram of Comfort in the whole Bible for me. Wherefore I endeavour'd to be informed, and to get a right Notion of the true Senſe, and Meaning of thoſe Places, to ſee, if my Sins differed from that wilful Sin, and doing diſpite to the Spirit of Grace, which the Apoſtle there ſpeaks of.

And in this thing I was very earneſt and diligent to make inquiry of others, and asked the Advice of ſeveral Divines, deſiring them to tell me what their Opinion was, of the Sin againſt the *Holy Ghoſt*. Some of them held it one Thing, and ſome Another; and ſome were of the Opinion that it was not to be committed in theſe Days, but others told me that it was a final Falling away from Chriſtianity.

So that now I underſtand that the Sin againſt the *Holy Ghoſt* amounts to this much. When a Man that hath once been inlightned by the Illuminating Grace of God's Holy Spirit, ſo far as to know, and believe the Goſpel, and to acknowledge and confeſs Jeſus Chriſt to be the only Sacrifice for the Sins of the World, and he himſelf made a Partaker of that Sacrifice, by having Fellowſhip and Communion with him in his Ordinances; and then, after all this, wilfully and maliciouſly againſt his Knowledge, and an enlightned Conſcience, turn *Apoſtate* and a Hater of Chriſt, and Perſecutes and Ridicules that Religion, which before he profeſſed, crucifying to himſelf the Son of God afreſh, and putting him to open Shame, as it is expreſſed at large in the 6 and 10 *Chapters* of the *Hebrews*. Which I believe to be a Deſcription of that which St *John* calls a Sin unto Death, and our Saviour affirms ſhall never be forgiven unto Men. 1 *John* 5. 16. *Matth.* 12. 31

When I was ſatisfied what the Sin againſt the *Holy Ghoſt* was, I found my Sins not to be of thoſe aggravating Circumſtances. For altho' I had greatly ſinned againſt the *Holy Ghoſt*, in reſiſting its bleſſed Motions; yet I perceived, I had not committed the Sin againſt the *Holy Ghoſt*, nor done ſuch diſpite to the Spirit of Grace, as to aſcribe the Works and Miracles, which our Saviour wrought by the Spirit of God, to the Power of the Devil. This was the very Thing, by which the *Phariſees* fell into this Sin, in ſaying, this Fellow doth not caſt out Devils, but by *Beelzebub* the Prince of the Devils. Therefore after our Saviour had called them unto him, and convinced them by way of Argument, of the great Abſurdity that would follow, if *Satan* was divided againſt himſelf, and alſo ſhew'd them the Danger they had brought themſelves into, by their maliciouſly oppoſing of his Divinity; He then proceeded further, and charged them with the Sin againſt the *Holy Ghoſt*, and told them, it was becauſe they ſaid, *He hath an unclean Spirit. Mark*, 3. from the 22. *v.* to the 30.

But when this Affliction fell upon me, I was not capable of committing Sins of this Nature; for altho' I had ſome dark Notions of Religion, and had a Zeal for God, yet it was a Zeal without Knowledge. I knew not whether there was any ſuch Being, as the *Holy Ghoſt*, or no; As they ſaid to *Paul*, when he asked them, whether they had received the *Holy Ghoſt*, ſince they believed; They anſwerd that they had not ſo much as heard whether there was any *Holy Ghoſt*, or no; and ſo conſequently they could not fall into that ſpiteful Sin againſt him. *Acts* 19. 2. From hence, I gathered, my Sins to be rather Sins of Ignorance than of *Knowledge*, becauſe I knew not the *Office* of the *Holy Ghoſt*, nor *Jeſus Chriſt* to be the only Sacrifice for the Sins of the World. Wherefore I may ſay, as *Paul* did concerning his Perſecuting the Church of Chriſt, I ſinned ignorantly, and in Unbelief, and for the ſame Reaſon hope to obtain Mercy. 1 *Tim.* 1. 13. And accordingly I have found Mercy; for God's Thoughts are not our Thoughts, neither are his Ways, our Ways. For I ſought Heaven wholly by the Works of the Law, and by that Means fell from the Grace of the Goſpell. But after God was pleaſed to inform me of the Inſufficiency of my own Works in Point of Juſtification, and that I muſt be juſtified by the Faith of *Jeſus Chriſt*, by whoſe Blood I muſt be ſaved from the Wrath to come; of the Faithfulneſs of his Promiſes, and the Immutability of his *Nature*, that whom he loveth he loveth to the End; Of his Power to ſave and defend all thoſe that truſt in him, from all adverſe Powers of Earth & Hell, according to thoſe Promiſes,

ſes, which I had a Touch of, juſt before I fell into thoſe Burnings of Mind,

After I was ſatisfied from the Word of God, that my Condition was not Remedileſs, I had then ſome Ground of Hope, that God had Mercy in ſtore for me. The Violence of Temptation was abated, and the Enemy's Chain ſhortned, that I had ſome Interval between. I could then apply the following Scriptures, *Iſai.* 49. 14, 15. *Chap.* 57. 15, 16. *Chap.* 41. *from the* 8*th. ver. to the* 13. *Chap.* 40. *from the* 27 *to the End. Luke* 22. 31, 32. *Matth.* 24. 13. *John* 3, 16. *Heb.* 2. 18. *Chap.* 3. 15. 2*Corin.* 12. 9. 1 *Cor* 10 13. *Rom.* 6. 14. *Hoſea* 13 9. 1 *John* 2. 1, 2. *Eph.* 1. 7. *Rev.* 2. 10. 11. *Chap.* 3. 10. *James* 1. 12. 1 *Peter* 5. 8, 9, 10. *Eph* 6 *from the* 10*th. to the* 18*th. ver. Iſai* 66. 9. *Rom.* 8 *Chap. Heb.* 11. and 12 *Chapters.* All which have been as ſo many Antidotes to my ſick and wounded Soul, when the Blaſt of the terrible one was againſt me, as a Storm againſt a Wall. Then hath the Lord relieved me by them, ſometimes in reading of them, ſometimes in darting ſome of them, or others of the like Nature into my Mind, when I have been juſt ſinking and overwhelmed in Deſpair

By theſe, and many ſuch like places of Scripture, which I have not time nor place here to relate, the Lord helped me in time of Trouble. When I looked upon my ſelf to be a loſt, undone and damned Creature; yet, in the depth of that Miſery, he then girded me with Strength, and led me on Step after Step, in that dark and diſmal Valley, although I knew it not, until at length he brought me to lay hold on the Promiſes of Life and Salvation, by *Jeſus Chriſt*, who was made Sin for me; that I might be made Partaker of the Righteouſneſs of God in him, in whom I now believe, and hope for *Redemption*, through his Blood even the forgiveneſs of all my Sins. For he, who hath ſpoiled Principalities and Powers, and made a ſhew of it, openly triumphing over them, will I truſt at the End of my Journey deliver me from all the Powers of Darkneſs, and Tranſlate me into the the Kingdom of his Dear Son. In hopes of which I now reſt under the Croſs of my Lord and Saviour; whoſe I am, and whom I ſerve, reſigning my ſelf intirely to his Will, whatever befall me in this Life. *Col.* 1. 13, 14. *Ch.* 2. 15.

I am not yet delivered from my inward Bonds & all Aſſaults of *Satan*; this is what I groan under to this Day; my wound being ſo deeply eaten into my Heart, like the Moth in a Garment; It is not ſo eaſily cured, as it might have been, if I had been ſo happy, as to apply'd the Right Medicine in Time. But this I look upon as a great Mercy, that now I have hope towards God, whereas before I had none. Sometimes I can look upon

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all the Powers of Darkneſs, as ſo many conquer'd Enemies before me, and hope for a Bleſſed Crown of Life, dying ſooner or later. But alas! to my Grief, theſe Golden Hours often fly away, and I am ſometimes plunged into the deep again, and ſo continue two, or three Months, together, labouring under great & Violent *Temptations*, without the leaſt ſenſe, or feeling of one ſpark of Grace or Comfort in my Soul. ſo that at ſuch times, I have hard Work to keep my ſelf from ſinking into the Gulf of Deſpair. And yet after all this, God returns, and ſhews himſelf marvelous to me again.

Thus I have ſet before you, in as few Words, as I could, an Extraordinary Example of God's Juſtice. In what I have here delivered, you may ſee, as in the Glaſs, the Nature of a wounded Spirit, and from that Experience I have had of it, can affirm, that there is nothing comparable to it in this Life. It is a Fore-Taſte of thoſe Eternal Torments, which the Damn'd in Hell muſt for ever groan under, and that which will unavoidably ſink the Soul into Everlaſting Flames, as it did *Cain*, *Saul*, and *Judas*, unleſs recover'd by the Power of God, and healed by the Blood of *Chriſt*.

It is a Policy of *Satan*, to blind the Hearts of Men, when they are under Convictions, and Remorſe of Conſcience; he then maketh them believe, that their inward Troubles ariſe from ſome other Cauſe, and not from Sin. Such as Blood and Melancholy, or ſome evil Humours of the Body, that corrupt the Imagination, and diſturb the Mind; or elſe they are bewitcht, and ſome unlucky Perſon hath Power over them, and by Reaſon of one, or the other of theſe Things, they are thus troubled in Mind.

When the Devil hath ſo far prevailed over them, as to make them miſtake and believe their Condition to be otherwiſe than in deed it is, then he puſheth them forward to uſe wrong improper & unlawful Means, ſuch as Labour and Phyſick, ſeeking thereby to get rid of their inward Trouble, without purging their Hearts by Repentance, and eaſing their Minds, by a true and lively Faith in the Blood of Chriſt.

Now for want of looking unto God, as their only *Phyſician* in their inward Sickneſſes, their Wounds putrifie more and more until at length they rage ſo deſperately, that their Lives become an intolerable Burden unto them. Then the only things they can think upon to eaſe their inward Terrors, is to go to the Witch of *Endor*, and ſo to the *Devil* for Council, like *Saul*, or elſe *Judas*-like, end their Days with an Halter, Stab, or Drowning. God knows, we have too many ſuch woful Inſtances of theſe, which we too often hear of, in ſeveral places of this Kingdom. It is a Thing that I have been greatly tempted to, to lay violent Hands upon my ſelf, and ſo to put an

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end to the Miseries of this Life; which thing sometimes I have found hard work to withstand: But my God (blessed be his Name) hath hitherto preserved me, and I trust he will to the End.

There are others again, who when they are under Convictions and remorse of Conscience, run themselves into Company, foolishly thinking to wear off their inward Troubles, and anguish of Mind, by drinking and carouzing among their boon Companions, singing profane and ungodly Songs, playing at Cards and Dice, or some other unlawful Games. A woful and fatal Remedy! worse than the Disease: For such ways as these, do but insensibly harden them in their Sins, and are the only Things by which the *Devil* gets the faster hold of them. It is neither carnal Mirth, nor any Creature under Heaven that can remove these Troubles, or give true and solid Comfort to a wounded Spirit; for they become rather to such Sin-sick Souls, a draught of Poison, than a Cup of Consolation. When God himself is withdrawn from the Soul, who only is able to ease and comfort the afflicted Mind of Man, 'tis in Vain and to no Purpose to seek for Help from the Creature.

Let me therefore desire all those who shall peruse this little Treatise, to take warning by this Example of mine, and let my Misery become your Mercy. Was it possible for you to know the Terrors of the Lord, as I have felt them; were you but sensible what a fearful thing it is to have God your Enemy, and those malicious Spirits and infernal Powers let loose upon you, I am perswaded the Drunkard would then become Sober; the Adulterer Chast, the Liar would speak the Truth; the Swearer would leave his Oaths; the Proud would become Humble; the Angry and Passionate, Meek and Patient, the Revengeful, Merciful; the Covetous, Liberal, and the profane Scoffer at Religion, would soon become a Zealous Professor thereof. And every one from the sensible Smart of his own Misery, and the anguish of his wounded Spirit, would cry out, Wo is me, for I am undone, for I see nothing but Wrath and Vengeance pursuing me. Then you would cry out with the Goaler, what must I do to be saved. Your Mouths would be full of Complaints, your Eyes of Tears, and your Hearts of Sighs and Groans, and never rest until you had gotten some better Assurance of the Love and Mercy of God to your Souls, *Acts* 16.

If you either regard your Peace in this World, or the eternal Salvation of your Souls in that which is to come, take the Caution St. *Paul* gives you in the sixth Chapter of his Epistle to the *Ephesians*, *Be strong in the Lord, and in the power of his Might, for your Aduersary, the Devil, as a roaring Lion, walketh about seeking whom he may devour*: And if you have not the whole Armour of God to defend you, in wrestling with this subtle and powerful Enemy, he will soon foil you. Believe me, I have found this Combate to be no vain and idle Thing, it is not a striving with an Enemy at a Distance, but grapling Hand to Hand with Spiritual Wickedness, an intent fierce and cruel Fight, a dreadful Combate with the *Devil* and his Squadrons of wicked Spirits. These Spiritual Enemies are near us, and so quickly espy where to Assault us the most fiercely, and to greatest Advantage.

It is no eaſie thing to encounter the Powers of Darkneſs; it is no ſmall matter to prevail againſt the Enemies of our Salvation, or to withſtand their Aſſaults. It is not outward Valour and Courage that they are afraid of; not ſtrength of Body, dint of Sword, or Troops of Armed Men; It is not War-like Subtilty and Stratagems that can daunt or diſcourage them, or keep us ſafe from their Aſſaults and Temptations. To oppoſe Wit, or Learning, or any Human Art or Power againſt the *Devil*, is to ſet dry Straw againſt the flaming Fire, fooliſhly imagining thereby to put it out; which the Fire no ſooner toucheth, but it inſtantly devoureth it. In vain therefore is all Defenſe of this Nature made againſt theſe Enemies; for the Weapons of our Warfare muſt not be Carnal, but Spiritual and Mighty thro' God, to keep us ſafe from theſe Enemies.

There is an implacable Enmity between the Seed of the Woman, and the Seed of the Serpent: From this Enmity hath ariſen a continual War; The Inhabitants of both Worlds are ingaged therein, and divide themſelves into two Armies. Jeſus Chriſt the Eternal Son of God, is the Head of the Seed of the Woman; *Beelzebub*, the Prince of Darkneſs, heads the Apoſtate Spirits and their curſed Allies, that Revolted from the Prince of Life, and will not have him to Rule over them. When the Lord Jeſus, the Captain of our Salvation, appeared in our Fleſh, he did, in Perſon, Combate with the *Devil*, He overcame him in the Wilderneſs, and triumphed over him upon the Croſs. Upon this Victory all the Soldiers of Chriſt were to engage him, that the Glory of the General might be magnified by the Triumph of every ſingle Warriour, that ſo, not only the greateſt, but the leaſt and weakeſt in the Armies of Chriſt might for ever inſult over the *Devil*, and his *Angels*, *Rev.* 12. 7 —11.

To conclude, let as many of us as own our ſelves to be Soldiers of Chriſt, commit our ſelves to him in well doing, always endeavouring to anſwer the ends of our Trials and Temptations in this Life. Let us remember, that it is the Salvation of our immortal Souls, which theſe Enemies ſeek to rob us of. Let us therefore be watchful againſt the wiles of the *Devil*: Let us Pray with more earneſtneſs, ſtrive with the utmoſt Diligence after Holineſs, and exert our greateſt Strength to make out Calling and Election ſure. Let us look on this World as a Vale of Miſery, and on the Kingdom of Heaven as our greateſt Felicity. Let us fix our Eyes and Hearts on God, as our chieteſt Good, that we may not faint when we are chaſtned of him. And to quicken and ſtir us up the more effectually to fight the good Fight of Faith, and lay hold on eternal Life: Let us wiſely conſider that our Time is ſhort, our Work great, and our Enemies mighty; and if we overcome theſe Enemies of our Salvation, our Reward will be certain, becauſe it is enſured unto us by eternal Truth it ſelf. Therefore to animate us under all Trials and ſupport us in all Difficulties, Let the gracious Words of our Bleſſed Lord, be ever in our Minds; *Be thou faithful unto Death, and I will give thee a Crown of Life. Rev.* 2. 10. *Even ſo, Lord Jeſus, aſſiſt us with thy Grace, that we may at laſt be made Partakers of everlaſting Life*, Amen, and Amen.

FINIS.